THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Remember the former things of old: for I am God, and there is none else: I am God and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure.*"—ISAIAH 46: 9-10.

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PRESIDENT LYMAN'S TRAVELS.

PAST, PRESENT AND FUTURE OF THE DRESDEN CONFERENCE—THE WORK FLOURISHING IN BERLIN.

ELDER CHARLES R. MABEY, secretary of the Dresden Conference, has our sincere thanks for the following interesting account of the meetings held recently in that section. His letter is dated Chemnitz, Saxony, July 28, 1901:

"The Elders and Saints of the Dresden Conference take this opportunity of greeting their co-laborers in Great Britain, and though many of us are unable to hold converse with you in your conventional speech, yet we extend to you the hand of brotherhood, and make our feelings known through the medium of the Spirit of God, which acknowledges no confines of language, nationality or society. We are glad to think that our kindred across the channel are gathering to the cry of 'Assemble, Oh! Israel,' and we are proud in the knowledge that we, too, are following in the paths over which your feet trampled half a century ago. We are also thankful to have an Apostle of the Lord in our midst—something which we have not often enjoyed—and to receive instructions from one who has been so valiant in the fight for truth, and who knows more perfectly the will of the Father than we who are so far away from the fountain-head.

"The presidential party, consisting of Apostle Lyman and wife, Presidents Schulthess of the German and Sylvester Q. Cannon of the Holland and Belgium Missions, and Sisters Lulu Gates and Clara Cluff, arrived in

Leipzig, July 23rd. Here they were met by the Elders in charge of that branch and escorted to the meeting place, but as police permission had not been obtained, no singing and praying was done. However, the Saints and Elders had an enjoyable, sociable time listening to the Apostle and President Schulthess as they explained many beautiful truths of the Gospel, and told of the success in other parts of Europe.

"The following day the company reached Dresden, and took part in the conference proceedings that night. About one hundred and fifty Elders, Saints and friends gathered in the hall and listened to Brother Lyman as he told them the story of his experiences in the Church, and how he had spent forty-one years of his life in the ministry. At this meeting the authorities of the Church, and of the European Mission, were presented and sustained. It was a very fitting way to celebrate the day of the arrival of our Pioneers.

"July 25th, the twenty-five Elders of the Conference came together in Priesthood meeting, and gave their reports. A marked progress had been made during the three-and-a-half months intervening since the April gathering, fifty-three people having been baptized. This was probably due to the introduction of a new method of getting the Gospel before the people. Instead of tracting, the Elders had spent their time in distributing cards inviting people to meetings. These invitations, for the most part, had been dropped into the letter boxes, and by this means some 80,000 homes had received requests to hear the word of God. The general opinion was, that this way of laboring had been productive of greater good than the old one of tracting, to say nothing of the minimizing of expenses.

"After the business was through with, Apostle Lyman addressed the meeting. He expressed himself as well pleased with the reports, and then gave some valuable instructions regarding baptizing, administering the sacrament, the handling of dilatory Saints, etc., and in conclusion said: 'Brethren, I feel to bless you and your homes, and to renew upon your heads all the blessings which you have received in the Temple. I bless you with good help-meets in this life, and with peaceful hearts. Go forth rejoicing in your labors, for God will make you glad and forgive you of your sins if you do your duties.'

"That same evening a large public meeting was held in the beautiful hall of the hotel 'Zur grünen Tanne.' The previous week 17,000 cards had been scattered out in various parts of the city, and the Elders had the pleasure of seeing the people flock in crowds until their spacious hall contained about five hundred. Besides this, throngs lined the corridors and surrounding doorways to see the 'Mormon' Apostle and hear the doctrines he promulgated. All standing room was occupied, and scores of people stood by the open windows, and with strained ears listened to the calm, deliberate, and forcible talk of President Schulthess, as he explained the principles of our belief. When he sat down and Sister Gates sang, 'I Know That My Redeemer Lives,' not a sound could be heard excepting as her rich soprano notes filled the vibrating air, and set their waves quivering as when a pebble is dropped upon the surface of an untroubled lake.

"Then President Lyman arose. The stolid Germans fixed their rapt

attention upon the speaker as his quiet, forcible and reasonable exhortations fell in strange English words upon their untrained ears, and the voice of President Schulthess rendered the meaning in their own familiar tongue. We shall not soon forget that scene. Until our tired eyes close in the sleep of eternity we shall recall that glittering hall with its electric candelabra, whose beautiful lights shot their sparkling rays upon the shining mirrors, gilded the delicate and fantastic bas-reliefs, lit up the paintings and rich hangings, and fell in white splendor upon the stately pillars and the eager congregation. We shall long carry in our hearts the words of the servant of God as he stood before his interested audience and related to them the tale of the founding of the Church, told them of its doctrines and its beliefs, its prophets and its pastors, its joys and its sorrows, its purposes and its plans; as he portrayed in words glowing with inspiration, the life and mission of Jesus Christ, His example as a teacher, His obedience to the law which He gave to the world, His admonition to His Apostles as He sent them out to promulgate the doctrines, as He promised them the signs that would follow them that believe, as He charged them to preach and baptize and keep the commandments, and He would be with them even to the end of the world; then closed with the words: 'I knew all the prophets of this Church from the beginning to the present day. I was four-and-a-half years old when Joseph Smith was martyred. I knew him to be a prophet of the Lord, firm and steadfast in the doing of the will of the Father. He was honest and true, and he fought for liberty and justice until his blood stained the soil of Illinois in June, 1844. I knew Brigham Young, the successor of Joseph Smith, and I tell you in words of earnestness, and my testimony is good in any part of the world, that he was an inspired prophet, that by the aid of the Almighty he led a tattered band of mob-hunted Latter-day Saints through a trackless waste of wilderness and mountain to their destination—the salty desert of Salt Lake; that with astonishing tact he converted that unfruitful tract into a land which to-day blossoms as the rose, and displayed those qualities which made him the greatest colonizer the earth has ever seen. I was personally acquainted with John Taylor and Wilford Woodruff, and I knew them as men of God, of unswerving integrity and honesty of purpose. I know Lorenzo Snow to be a staunch defender of truth and a lover of good; I know also that he is the legal representative of Jehovah here on earth.

"'You Germans, whom we hold dear for the good you have done to the world; you whom we love for the pearls of great price which you have sent to us; you people here in Dresden who gave to us Dr. Karl G. Maeser, one of the greatest men of his time; you subjects of the Kaiser who have spent so much energy and blood in the defense of right, and in the onward march of civilization; we call upon you to hearken to this message from heaven. We invite you to visit us and you shall receive the same treatment you have accorded us. Come to us in Utah and we'll furnish you with the greatest hall in the world, a choir of five or six hundred voices, and an organ the like of which can nowhere be found. We'll do your singing for you and, if needs be, pray for you.

"'I ask the blessings of heaven upon you and your Kaiser, that you may still advance in the spreading of knowledge, the uplifting of the human race, and hold your position in sustaining the perpetuity of peace throughout the world. I do this in the name of Jesus Christ, Amen.'

"In taking a careful retrospect of the past year we cannot but give thanks for the wonderful and manifold blessings which the Lord has bestowed upon us. The advancement which has been made during the preceding twelve months has probably not been surpassed by any other similar period in the history of the Conference. Here in Saxony, the stronghold of Catholicism, religious tyranny and bigoted sectarian discrimination, a remarkable and permanent success has followed our efforts. A general awakening to the importance of our belief seems to have taken hold of this kingdom. Leipzig, the city of learning, push and industry, held strongly aloof from us in the early part of our existence there, but now the Elders preach the Gospel every Sunday in a commodious hall, unmolested by the police. A year ago the converts to 'Mormonism' in Dresden were compelled to assemble in an upper room of a private dwelling and sing the songs of Zion and pray to their Father under closed doors, with the constant fear of being disturbed by the officers of the law; to-day they have a fine public hall, where all who will may enter and utter petitions and sing praises to their Maker under the protection of the government. In Breslau, where no baptisms had been made for two years, the brethren added six members to the Church the other day. As it is in these cities, so also can it be said of nearly every town where the Elders have located themselves. In addition to this, new and promising fields have been opened up in Liegnitz and Meissen. Our great difficulty now lies in the trouble we have in trying to get State recognition. We are now merely looked upon as a society, and when we try to do anything we are treated as such, but when persecution comes, then we are persecuted as a Church—a peculiar inconsistency which one would hardly expect in an enlightened country like Saxony. At this conference the question of obtaining recognition as a Church was considered, and in the near future we hope to accomplish something in this line. President John E. Heppler is now busying himself with the laws of the kingdom, and trying to secure this additional liberty."

President Friedrich G. F. Hufner of the Berlin Conference, kindly sends us the following:

"Once more the Elders and Saints of the Berlin Conference have been favored with a spiritual feast. On Sunday morning July 28th, 1901, at 10 o'clock, our Sunday School convened as usual under the direction of Superintendent Wilford C. Nuttall, and was favored with a visit from Apostle Francis M. Lyman, President Sylvester Q. Cannon of the Netherlands Mission and President Arnold H. Schulthess of the German Mission.

"The classes went through the regular exercises and were each in turn called upon by our visitors. At eleven o'clock all reassembled and listened to a few words from Apostle Lyman and President Cannon, who expressed themselves as being well pleased with the work being done in our Sunday

School: The School is thoroughly organized and has four departments, each of which has a separate class-room. There is an average attendance of seventy-five, of whom sixty-five per cent are children of non-members. We are very much encouraged and feel that a great work is being done. At the close of the school, as the members marched out, Brother Lyman shook hands with them as a representative of President Snow, as well as an Apostle.

"At two p.m. the regular Sunday meeting was held. As a result of the extensive advertising there was a good attendance, some two hundred and fifty being present. Of this number about sixty were members. After the opening hymn, prayer was offered by Elder Wilford C. Nuttall. We were then favored with a selection from our Berlin Quartet, composed of Elders Hugh Dougall and Oscar Kirkham and Sisters Emma Ramsey and Emma Lucy Gates. Elder Sylvester Q. Cannon then addressed the congregation on the first principles of the Gospel, speaking in a very forcible manner. He spoke in the Dutch language, but on account of its great similarity to the German tongue, it was easily understood by all. Elder William F. Kotter, who is laboring in Stettin, then bore a strong testimony to the truthfulness of the Gospel, after which Elder Dougall sang "The Holy City" in his rich baritone voice, the same being much appreciated by all.

"Apostle Francis M. Lyman was next introduced to the congregation, and spoke with power through the inspiration of the Spirit of the Lord, laying before the people the means of salvation as appointed by our Father in heaven. President Schulthess translated for Apostle Lyman. Benediction was pronounced by Elder W. Scott Weiler.

"At night, as a result of the afternoon meeting, the hall was crowded to overflowing, and many went away unable to find seats. After singing, and prayer by Elder George J. Cannon, the quartet favored us with another number.

"The first speaker was President Arnold H. Schulthess, who addressed the congregation on the necessity of men accepting the Gospel in order to enjoy its many blessings. He bore a strong testimony to the divinity of the Prophet Joseph Smith's mission. Sister Emma Lucy Gates then sang one of her fine solos in a very effective manner.

"Elder Hugh J. Cannon, who just a few hours previous had arrived from Zion, compared the condition of the Mission to-day with what it was when he was here ten years ago. Through the blessings of the Lord great progress has been made, and many hundreds of souls have been added to the Church. The quartet then sang.

"President Lyman occupied the balance of the time in his interesting and instructive way, comparing the teachings of the Church of Christ with those of other churches. He closed by calling all men to repentance, even as his fellow Apostle Peter of old had done. Closing prayer was offered by President Hüfner.

"On Monday, July 29th, Priesthood meeting was held, which proved a time of great rejoicing for the Elders. After the reports of Elders Wilford C. Nuttall, Walter S. Weiler, John Elkins, Herman Schettler, Wm. F.

Kotter and George Farrell of this Conference were heard, and a few necessary instructions imparted by Presidents Schulthess and Cannon, Apostle Lyman occupied the balance of the time, and for two hours we listened to his loving words of comfort, counsel and advice. Through his great love and fatherly manner of talking directly to the hearts of the Elders, all were made to rejoice, and each one will return to his field strengthened, and with the determination to do all in his power for the accomplishment of good.

"On Monday evening, at eight p.m., the members of the Berlin branch met with the Elders in conference. After the opening exercises the authorities were sustained unanimously, and the sacrament was administered. Apostle Lyman then addressed the assembly in his kind, fatherly way, giving good instruction and advice. There were about sixty-five present at this enjoyable gathering.

"This Conference in Berlin will result in much good, as most of the papers have given a favorable report of the meetings, and the work will be kept up so that the public may know that the Elders are among them and what they teach.

"President Lyman's visit was much appreciated by the Elders, Saints and our many friends, and all were pleased to meet Sister Lyman and partake of that calm spirit which seemed to pervade everything during their short but impressive stay."

MISSION WORK IN SAMOA.

Elder William G. Sears, President of the Samoan Mission, has kindly forwarded us from far-off Apia, an invitation to be present at "an entertainment to be given by some of the children of our English schools, in the Public Hall, Saturday evening, June 15th, 1901, commencing at 7:30 o'clock." The announcement also heralds the holding of a Gospel meeting, to both of which the public are cordially invited, free of charge. The invitation is accompanied by a copy of the *Samoanische Zeitung*, containing an account of the entertainment, which, translated from the German, is substantially as follows:

"The missionaries of the Mormon Branch, who have started a class in English, have issued an invitation for the coming week, that a reception will be held in the school, where the students will show what they have accomplished. This invitation was gladly received by all. At eight o'clock Mr. Sears opened the session with a short prayer, and announced the first number on the program. The first song, 'Rejoice, Rejoice,' was sung; we thought the execution was good. Every other number on the program, from the first to the last, including the declamation, was received with great applause and hearty appreciation by the public. The applause of the teacher also indicated that his work had brought forth good fruit. The second part of the program was devoted to calisthenics, and gave much pleasure to the people. The swinging of the clubs and waving of the flags was perfect. After the program they repeated 'The Watch on

the Rhine,' and it was a beautiful effort. We can only wish the teachers of the Mission every success, and hope that next time we shall rejoice to welcome another German-English meeting."

President Sears and associates are to be congratulated on their good work in that distant land, for it is all necessary to the advancement of the work of the Lord, and the preaching of the Gospel to all the nations of the earth.

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

SAMUEL SPRY, the defaulting Salt Lake street sprinkling official, has been captured at San Francisco.

THE hotel at Sunshine, Tooele Co., was destroyed by fire July 17th. The loss is estimated at $1,500.

THE Salt Lake City Council has ordered $150,000 worth of street paving, the work to be done this season.

THE Salt Lake Elks have been successful in securing for their city the next annual convention of that body.

MISS ELIZABETH FISHER of Farr West, has begun a $10,150 breach of promise suit against Charles E. Taylor of Plain City.

EDWIN P. BAXTER, the eighteen-year-old son of Joseph W. and Mary Baxter, was accidentally shot and killed at Indian Valley, Idaho, on the 11th ult.

IN Ogden on the 22nd ult., George W. Packard, an employe of the Union Light and Power Company, fell from an electric pole and was instantly killed.

JOHN F. F. DORIUS, an old resident of Utah, and one of the first to embrace "Mormonism" in Denmark, died at his home in Ephraim, Sanpete county, July 18th. He was 69 years of age.

APOSTLE HEBER J. GRANT, and Elders Louis A. Kelsch, Horace S. Ensign and Alma O. Taylor, left Salt Lake on their mission to Japan on the evening of Pioneer Day, July 24th. They expect to be absent at least three years.

MARIAN ROSS PRATT, widow of the late Apostle Orson Pratt, and affectionately known as "Aunt Marian," died at her home in Salt Lake City, July 19th. Sister Pratt was born in Glasgow, Scotland, August 23, 1830, and emigrated to Utah in 1851.

AT Morgan, Utah, on the 25th ult., Marion Francis, the young son of William W. Francis, accidentally shot his little sister, the bullet striking her in the head and causing a fatal wound. The lad was drawing a 22-caliber rifle from a shelf, when the trigger caught and it was accidentally discharged.

A SHOCKING gun accident occurred at Moroni, Sanpete Co., on the 17th ult. Little Othneal Kellett, the four-year-old son of Mr. and Mrs. John Kellett, was playing with a loaded rifle, when it was accidentally discharged, the ball striking the mother and penetrating the left lobe of the liver. Mrs. Kellett is in a precarious condition.

IN Salt Lake City, Pioneer Day was fittingly celebrated under the management and direction of the Young Men's Mutual Improvement Associations. After a procession, in which some of the original band of Pioneers participated, Judge William H. King delivered a telling address, paying high tribute to Utah's sturdy pathfinders.

MURRAY was the scene of a big fire on the 17th ult. For a time it seemed as though the business portion of the town was doomed to destruction, but the timely arrival of the Salt Lake fire department brought the blaze under control before extensive damage was done. As a sequel to the conflagration, Edward Norton has been arrested for arson.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 8, 1901.

EDITORIAL.

As to Immortality.—A correspondent takes issue with the Latter-day Saints in their belief in the immortality of the soul. He argues that such a doctrine is not sanctioned by the word of the Lord, but comes direct from Plato, the Greek philosopher, and is therefore a man-made theory. While we have no desire to go into the subject at any great length, or to discuss the Platonic version thereof, we must dissent from the writer's conclusion, by stating that a belief in the immortality of the soul, is amply justified by a perusal of the Holy Scriptures. Paul taught it in these words: "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." In his second epistle to Timothy, the same Apostle declared that the appearing of our Savior Jesus Christ had brought "life and immortality to light through the Gospel," thus indicating that the atonement of our Savior had made this lesson plain unto the children of our Heavenly Father. Such a doctrine is well justified, too, in the many Scriptural references which might be adduced, clearly proving that we had a being before we came here, and that our coming here was simply another step to fit and prepare us for future and greater responsibilities. In the first epistle of John we have the statement: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Furthermore, the teachings of Ecclesiastes give no room for doubt on this point, for we are told, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." These passages not only support the doctrine under consideration, but also favor the doctrine of pre-existence. If then, we had an existence before we came here, is it not logical and consistent to believe that the same condition is possible after we leave here? The conclusion, to us, seems perfectly reasonable, and in direct harmony with the word of God touching eternal and everlasting progression.

While the body of our Lord and Savior lay within the tomb, Peter tells us that "He went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight

souls were saved by water." And in the fourth chapter of Peter we have this: "For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." There is a preponderance of testimony such as this within the lids of the Holy Bible, but we feel that already sufficient has been said to prove conclusively, to the mind of the honest seeker after truth, that there is a life beyond the grave, and that the Apostle Paul rightly expressed it when he said, "If in this life only we have hope in Christ, we are of all men most miserable."

The Latter-day Saints have not accepted the teachings of Plato or any other philosopher, either living or dead. They believe "all that God has revealed, all that He does now reveal, and that He will yet reveal many great and important things pertaining to the kingdom of God." The Church of Christ is founded on the rock of revelation, and by this means, and through this channel, the Saints of God will always be led and guided. "Mormonism" is not an offshoot, nor an outgrowth of any of the existing religious sects of the day. It is the Church of Jesus Christ, set up in this day and dispensation by the authority of the Father and the Son, and its teachings are in direct harmony with the word of the Lord, and in strict consonance with the plan of life and salvation. The Latter-day Saints believe with the poet, that

> Life is real! Life is earnest!
> And the grave is not its goal;
> Dust thou art, to dust returnest,
> Was not spoken of the soul.

They accept truth wherever it is found, realizing that all such is embodied in the Gospel of our Lord and Savior, and that it requires an obedience to all the principles thereof, to merit an exaltation in the Kingdom of our Heavenly Father.

Concerning Baptism.—We have been asked to define the position of the Church with reference to baptism—that is, whether or not a second or rebaptism is permitted or deemed necessary. The parties submitting this question evidently have in mind a former practice of the Church, wherein those who emigrated were permitted to renew their covenants in the manner indicated. At that time the authorities deemed this advisable for certain reasons; but conditions are such to-day that rebaptism is looked upon as wholly unnecessary, save in cases of a return to membership in the Church. Baptism for the remission of sins, is "the door into the sheepfold," and having once entered it, we remain there unless excommunicated for transgression. If we have been guilty of minor offenses not justifying excommunication, we are required to ask forgiveness of the Saints, and to have these matters adjusted in the proper manner and before the proper authorities. But in no case, save in that of those who have been cut off and desire to return to the fold, is it necessary to again apply the ordinance of baptism. If we desire to renew our covenants before the Lord, we should partake of the sacrament worthily, and the blessings promised through obedience to this ordinance will be ours to enjoy.

A. B.

The Grimsby Sunday School and Saints had an enjoyable outing on the 27th ult., nearly one hundred availing themselves of the happy privilege.

President Francis M. Lyman has just completed his tour of the German Conferences, the last meetings being held in Hamburg, where they had a most enjoyable time. There now remains the Scandinavian Mission, and then he returns to Great Britain, where Conferences begin September 15th.

Sister Ruth Evelyn Moench of Ogden, Utah, who for some time past has been traveling on the Continent, returned to Liverpool during the week and then left for a short visit in Scotland. Sister Moench is an instructor in Elocution at the Agricultural College at Logan, and in her travels is combining study and pleasure. She expects to sail for home by the steamship *Commonwealth*, leaving here on Thursday, the 15th inst.

Elder William B. Armstrong, late President of the Grimsby Conference, spent a short time with us last week, prior to his embarkation for home. In talking with him he said he was loth to leave his native land and the many kind friends he had met here, because of their fidelity and faith, and the support they had given him in making possible the success that had attended the labors of the Elders in that Conference. Many souls had been added to the fold, and prospects for the future, he considered most gratifying. He said he had received royal treatment amongst his kindred, and the support of the Saints and Elders had been of a united and untiring nature, resulting in the opening of new fields, namely, Bridlington and Scarborough, where indications of further accessions were quite encouraging. Brother Armstrong sailed per s.s. *New England*, with a thankful heart for his experience, and invoking the blessings of the Lord on all engaged in His work.

July has proved the hottest month ever recorded in the United States Meteorological Bureau, which was established in 1870. The mean maximum temperature for the month was 85 degrees, the previous highest being in 1887. In Chicago ninety-one chickens were found in a case of thirty dozen eggs, and from other places come reports of similar occurrences. Never before have eggs been hatched in transit. Professor Ludwig Marienburger, of Berlin, who is visiting Chicago, says that the explanation of the excessive heat is to be found in the circumstance that the earth is getting nearer the sun in summer, and further away in winter. The result is that humanity will soon alternately bake and freeze. The earth, says the learned professor, is reaching a stage of decrepitude, and soon animal life will disappear.

Releases.—Elder Franklin E. Seal of the Bristol Conference, has been honorably released to return home per s.s. *Commonwealth*, leaving Liverpool August 15th; also Elders Thomas Sumner of the Leeds, and Henry T. Bolton of the Bristol, to return at the same time.

OF SPECIAL IMPORTANCE!

[Under this heading will appear from time to time items of special importance to Conference Presidents and all others engaged in the ministry throughout the European Mission. These items should be carefully read in order that the Elders may keep in touch with the suggestions offered, and be able to apply them to their work in the mission field. New and improved methods may be adopted from time to time, and these should be carried into every mission and conference as soon as the instructions are received. To locate these items, reference should be made to our table of contents on the last page.—ED.]

PRESIDENTS of Conferences would oblige by sending in their statistical and financial reports as soon after the close of each month as possible.

ELDER THOMAS HULL, assistant manager of the *Mutual Improvement Era*, writes to this office stating that he has received word from several returned missionaries recently, from different parts of the British Mission, that the *Era* is still being sent to a large number of names of Elders who have returned home, and have not been in the mission field, in some instances, for a year or eighteen months. This condition of affairs has led the management of the *Era* to decide to discontinue sending it to any of the Elders in the British Mission, until they receive a complete and revised list from the Presidents of the different Conferences. As soon as they get this, they will again begin the forwarding of the magazine. As we know the Elders are greatly desirous of receiving this excellent journal uninterruptedly while they tarry in the mission field, we would urge upon Presidents of Conferences to attend to this matter without delay, and to report to the *Era* whenever any changes take place within their jurisdiction. The *Improvement Era* is much appreciated by the missionaries, and the General Board has their heartfelt thanks for the courtesy extended in sending it to them without cost.

ABSTRACT OF CORRESPONDENCE.

ELDER FRED. RASBAND writes from Salt Lake City, under date of July 5th, reporting the safe arrival there of the company which left here June 20th. He says when they arrived in Boston some of the party were nearly prostrated with the heat, it being 98 degrees in the shade. They had a splendid journey home, and the railway officials, he says, treated them with every consideration.

A LETTER from President Facer of the Liverpool Conference, states that a successful district meeting, attended by a goodly number of strangers, was held in Blackburn on Sunday last, the 4th inst. Brother Facer is sanguine that much good will result therefrom. During the past month six baptisms have been performed in that Conference, and the outlook generally is highly encouraging.

ELDER RAYMOND B. THOMPSON of the Scottish Conference writes that

they are meeting with considerable opposition in Govan, the same coming, as usual, from men professing to be teachers of the divine word. He says their opponents resort to invective and abuse, evidently believing this to be the most effective way of combating "Mormonism"; but the brethren are hopeful, and look forward to the seeds sown, though in the midst of bitter opposition, falling on good ground. Elder Thompson reports their out-door meetings well attended, and he has every confidence in the present strife resulting in much benefit to the work of the Lord in that section.

Elder C. Le Roy Lewis writes from Jersey, Channel Islands, reporting conditions fairly favorable in that vicinity. He says since his arrival there, June 27th last, he has been busy tracting and visiting friends, some of whom are apparently honest in their investigations for truth. On Sundays he has splendid outdoor meetings on the pier, but during the week conditions are not so favorable. Both pulpit and press, he says, are doing what they can to offset his efforts, but withal, a number have signified their intentions of going down into the waters of baptism. The Saints in Jersey and Guernsey are feeling well, and rejoice in a testimony of the Gospel.

President George A. Dixon of the Irish Conference, sends us the following from Belfast:

"We are getting along as well as can be expected under present conditions. Just now there is a very bitter feeling existing between Catholics and Protestants. Mr. Arther Trew, a Protestant open-air preacher, has been sentenced to one year's imprisonment on the charge of conspiracy against the Catholics, and since his confinement in jail, the Protestant workers in the ship yards—that is, a certain class of them—have been stoning and beating the Catholic workmen, in some instances compelling them to curse the Pope, or be thrown into the lough.

"In the midst of this turmoil we are finding a few who are anxious to learn what the Latter-day Saints believe in, and on Sunday evening we had twenty non-members present at our hall meeting, and they seemed to be honest investigators. The wall of prejudice appears to be giving way to the truth, and the people are learning that we are not what the world represents us to be. We have had two or three applications for baptism, and others are favorable."

President George Q. Morris sends this interesting letter from London, under date of the 6th inst.:

"I send herewith our labor and financial reports for the past month. Several of the brethren's reports show but little done on account of their being among relatives prior to their return home. During the month we held a very successful district conference at Southampton, where there is a growing branch. Am pleased to be able to report fifteen baptisms for the past month.

"We have been pushing our street work vigorously, and have been hold-

ing, usually, a meeting in Regent's Park and one in Finsbury Park each Sunday morning. That our work has been effectual is apparent from the organized opposition we are meeting. Though we are careful to preach the Gospel in its true spirit, to avoid bringing unnecessary persecution upon us, we were driven out of Finsbury Park three weeks ago by an organized mob, according to a pre-arranged plan. No violence was done, but there was much angry threatening and howling. We went back the following Sunday and, under police protection, held a good meeting. The authorities had very justly and kindly provided an extra force of officers and detectives, who held our numerous opponents in check. Last Sunday we again had a very peaceful meeting with a large audience, thanks to our opponents' free advertising. Not only at the Park are the preachers much concerned because of us, but in our own neighborhood a band of local preachers are holding regular anti-'Mormon' meetings. The effect is, of course, favorable to us, as it awakens the interest we desire to see. In general, conditions are good, and prospects favorable.

"Yesterday the Saints of the North London and Stratford branches spent a pleasant day in Epping Forest. The time was spent in games, feasting, and hymn singing.

"The sisters who came down recently are doing nicely. They are well into tracting and street speaking."

THE PHILOSOPHY OF "MORMONISM."

[*Concluded from page 512*]

But while thus decisive, "Mormonism" is not exclusive. It does not claim that all who have failed to accept and obey the Gospel of eternal life shall be eternally and forever damned. While boldly asserting that the Church of Jesus Christ of Latter-day Saints is the sole repository of the Holy Priesthood as now restored to earth, it teaches and demands the fullest toleration for all individuals, and organizations of individuals, professing righteousness; and holds that each shall be rewarded for the measure of good he has wrought, to be adjudged in accordance with the spiritual knowledge he has gained. And for such high claims combined with such professions of tolerance, The Church has been accused of inconsistency. Let it not be forgotten, however, that tolerance is not acceptance. I may believe with the utmost fulness of my soul's powers that I am right and my neighbor is wrong concerning any proposition or principle; but such conviction gives me no semblance of right for interfering with his exercise of freedom. The only bounds to the liberty of an individual are such as mark the liberty of another, or the rights of the community. God Himself treats as sacred, and therefore as inviolable, the freedom of the human soul.

Know this, that every soul is free
To choose his life and what he'll be;
For this eternal truth is given
That God will force no man to heaven.
He'll call, persuade, direct aright,
Bless him with wisdom, love, and light;
In nameless ways be good and kind,
But never force the human mind.

"Mormonism" contends that no man or nation possesses the right to

forcibly deprive even the heathen of his right to worship his deity. Though idolatry has been marked from the earliest ages with the seal of divine disfavor, it may represent in the benighted mind the sincerest reverence of which the person is capable. He should be taught better, but never compelled.

In further defense of the Latter-day Saints against the charge of inconsistency for this their tolerance toward others whom they verily believe to be wrong, let me again urge the cardinal principle that every man is accountable for his acts, and shall be judged in the light of the law as made known to him.

There is no claim of universal forgiveness; no unwarranted glorification of Mercy to the degrading or neglect of Justice; no thought that a single sin of omission or of commission shall fail to leave its wound or scar. In the great future there shall be found a place for every soul, whatever his grade of spiritual intelligence may be. "In my Father's house are many mansions," declared the Savior to His apostles; and Paul adds, "There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun and another glory of the moon and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead."

The Latter-day Saints claim a revelation of the present dispensation as supplementing that just quoted. From this later scripture, we learn that there are three well-defined degrees of glory in the future state, with numerous, perhaps numberless, gradations. There is the *celestial glory* provided for those who have lived the whole law, who have accepted the testimony of the Christ, who have complied with the required ordinances of the Gospel, who have been valiant in the cause of virtue and truth in all respects.

Then there is the *terrestrial glory*, comparable to the first as is the moon to the sun. This shall be given to the less valiant, to many who are nevertheless among the worthy men of the earth, but who perchance have been deceived as to the Gospel and its requirements.

The *telestial glory* is for those who have failed to live according to the light given them; those who have had to suffer the results of their sins; those who have been of Moses, of Paul, of Apollos, and of any one of a multitude of others, but not of the Christ.

We hold that there is a wide difference between salvation and exaltation; that there are infinite gradations beyond the grave as there are here, and as there were in the state preceding this.

"Mormonism" is frequently spoken of as a new religion, and the Church as a new church, a mere addition of one to the many sects that have so long striven for recognition and ascendency among men. It is new only as the spring-time following the darkness and the cold of the year's night is new. The Church is a novel one only as the ripening fruit is a new development in the course of the tree's growth. In a general and true sense, "Mormonism" is not new to the world. It is founded on the Gospel of Christ which antedates this earth. The establishment of The Church

in the present age was but a restoration. True, The Church is progressive as it ever has been; it is therefore productive of more and greater things as the years link themselves into centuries; but the living seed contains within its husk all the possibilities of the mature plant.

The nineteenth century Gospel is the old one, the first one come again. It demands the organization and authority characteristic of The Church in former days, when there was a Church of God upon the earth; it expects no more consideration, and scarcely hopes for greater popularity, than were accorded the primitive Church. Opposition, persecution, and martyrdom have been its portion, but these tribulations it accepts, knowing well that to bear such has been the lot of the true Church in every age.

"Mormonism" is more than a code of morals; it claims a higher rank than that of an organization of men planned and instituted by the wisdom and philosophy of men, however worthy. It draws a distinction between morality and religion; and affirms that human duty is not comprised in a mere abstinence from sin. It regards the strictest morality as an indispensable feature of every religious system claiming in any degree divine recognition; and yet it looks upon morality as the alphabet from which the words and sentences of a truly religious life may be framed. However euphonious the words, however eloquent the periods, to make the writing of highest worth, there must be present the divine thought; and this, man of himself cannot conceive.

It affirms that there was a yesterday as there is a to-day, and shall be a to-morrow, in the dealings of God with men; that

> Through the ages one increasing purpose runs;

and that purpose,—the working out of a divine plan, the ultimate object of which is the salvation and exaltation of the human family.

The central feature of that plan was the earthly ministry and the redeeming sacrifice of the Christ in the meridian of time; the consummation shall be ushered in by the return of that same Christ to earth as the Rewarder of Righteousness, the Avenger of iniquity, and as the world's Judge.

The Church holds that in the light of revelation, ancient and modern, and by a fair interpretation of the signs of the times, the second coming of the Redeemer is near at hand. The present is the final dispensation of the earth, in its present state; these are the last days of which the prophets in all ages have sung.

But of what use are theories and philosophies of religion without practical application? Of what avail is belief as a mere mental assent or denial? Let it develop into virile faith; vitalize it; animate it; then it becomes a power for good or for ill. The Latter-day Saints point with some confidence to what they have attempted and begun, and to the little they have already done, in the line of their convictions, as proof of their sincerity.

For the second coming of the Redeemer, preparation is demanded of men; and to-day, instead of the single priest crying in the wilderness of Judæa, there are thousands going forth among the nations with a message

as definite and as important as that of the Baptist; and their proclamation is a revival of the voice in the desert—"Repent! Repent! for the Kingdom of Heaven is at hand."

The philosophy of "Mormonism" rests on the literal acceptance of a living, personal God, and on the unreserved compliance with His law as from time to time revealed.

AMERICAN ITEMS.—The gold reserve in the United States treasury stands at $504,354,297 (£100,870,859), the largest possessed by any nation in the world. . . . Malaria, caused by mosquitoes, and an epidemic of mumps, are now troubling the New York Health Board. . . . The Shelby Smelting Works at Vallejo, California, has lost, by robbery, $340,000 in bullion. . . . A new Brooklyn bridge is to be erected, at a cost of $4,000,000. . . . The great steel strike still remains unchanged. . . An express train on the Baltimore and Ohio railroad, has been held up in Indiana, the robbers getting away with $10,000. . . . An explosion in Philadelphia Monday night, demolished five buildings on Locust Street, killed ten persons, and injured forty or fifty others. . . . The dock workers of San Francisco are out on strike, and serious trouble is apprehended.

CONVICTED.

"There is no God!" he mocking said, "Behold,
Honor have I, and happiness, and gold.
Abundantly from day to day I live,
What more, I ask you, has your God to give!"
And so he went his way—until that night
Which comes at last, when all our fancied might
From out our clutch like running water slips,
"Oh, God!" he prayed, between his bloodless lips.

EDWIN L. SABIN.

DIED.

SNEDDON.—In Burnbank, Scotland, July 23, 1901, of enteric cholera, John, beloved son of Alex. and Ellen McNeill Sneddon; aged four months.

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